VOL. XXXV. No. 9.

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

SEPTEMBER, 1881.

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THE

AMERICAN MISSIONARY.

VOL. XXXV. SEPTEMBER, 1881. No. 9.

American Missionary Association.

The Thirty-fifth Annual Meeting of the American Missionary Association will be held in Worcester, Mass., commencing November 1st, at 3 P. M. For particulars see fourth page of cover.

FINANCIAL.

This month brings around the close of another fiscal year. Our balances will be struck on the 30th of September, and we are exceedingly anxious that all parties, either churches or individuals, who have intended to contribute to our work during the current year, should do so as early as possible. Our appeal is that you give to this cause liberally as the Lord may have prospered you. Our receipts for the nine months to June 30th were very encouraging, but the receipts for July, the first month of the last quarter, have not been as large as we had reason to hope. The increase over July of last year has been only fourteen per cent. instead of twenty-five per cent., the amount necessary to carry forward the additional work we have undertaken. But we trust that our friends will enable us to meet these appropriations without embarrassing our treasury. Every dollar received during the next thirty days will help us to meet our pressing demands, and possibly save us from closing the year with debt.

OUR BROADSIDE.

We give room in this number of the MISSIONARY to a broadside on Church work. Our object is to present to our patrons, at a view, an array of the large number of new churches we have established for the colored people. A majority of the pastors employed by us have been connected in some capacity with our Institutions, a goodly number of them having graduated from the theological classes at Talladega College, Fisk and Straight Universities.

It may be said, with grateful assurance and peculiar emphasis, that this Association *establishes* its churches. It prepares a constituency by its day

and Sabbath-schools, and from this educates a ministry. In this way it develops a demand for a pure church, and also the possibility of maintaining it when established.

It will be observed that nearly all the churches reported have been blessed during the year with additions to their numbers, and that many have made improvements upon their property. The Sabbath-schools have everywhere received due attention, and much of the progress in the different churches has been made possible by the earnest, prayerful and unremitting labors of our missionaries in this department of religious work. Missionary meetings and societies have been greatly encouraged and the cause of temperance widely promoted. Many of the young converts have found their way to institutions of learning, and many have engaged in teaching and missionary service.

When it is taken into account that these young churches are reformed churches, and that their church life is a new experience among the colored people, where they shine as lights in the world, it will be readily seen, we think, that this branch of our work augurs most hopefully a day of better things for the new South, and that the hearts and hands of these brethren, whose letters will be found elsewhere, should be strengthened, and their numbers largely increased.

THE PLACE OF THE CHURCH IN THE WORK OF MISSIONS.

In these days, when science is pushing her inquiries in every direction with reference to the discovery of new facts, in order that she may deduce therefrom the course of nature and the system of the universe, there is danger that we overlook the basis in man's moral constitution on which, alone, knowledge can have the highest significance and value. The drift is seen not merely in the public schools, but in the college and the professional seminary, which, more and more, are reducing education to the acquisition of facts, or to a simple intellectual drill. The scientific method, so called, has no place for moral agents or moral causes, and so its account of the world is forever rendered on a physical rather than on a metaphysical basis. With such a tendency in education, this Association can have no sympathy. It is the friend of all good learning, and will do its utmost to advance education; but it does not believe that a man can be well or symmetrically educated until his moral faculties are disciplined in advance of, and equally *with*, his intellectual. For this reason it would put the *church* at the center and foundation of all its work. In this respect it would co-operate with God, accepting His own appointed agency for the moral instruction of mankind. The church, as the great moral teacher, bears the stamp of a divine origin and authority. Its function is to teach divine truth, and to put man into right moral relations to the deep order of the universe. Any system of education, then, which ignored the church, or even set her in the background, would fail in a well rounded development

of all the mental powers. A partial substitute may be found in other professions and other institutions, but nothing can take the place of the church as the authoritative teacher of moral and spiritual truth.

It is well to remember, also, that that which best develops and educates the moral powers is the best possible discipline for the mind itself. No subjects require clearer perception, sharper analysis and more discriminating reason than moral subjects, and no men show keener minds than those who have been trained to reason on moral questions. Illustrations of this in ancient times are found in the Jewish patriarchs, and in modern times in the people of Scotland and of New England. And yet the common schools of these latter countries, until within fifty years, were of the rudest sort, and only taught the simplest elements of an English education. But their people, trained in the sanctuary, under a ministry which was able to reason of righteousness, temperance and a judgment to come, were as strong intellectually as they were tough and clear-minded morally.

Senator Hoar, in his recent oration before the law school of Yale College, asserted and proved that the best lawyers of the last generation were indebted to the strong pulpits of New England more than to anything else for their intellectual clearness, and for their judicial discrimination and force.

Let there be a strong pulpit in any community, and there will be strong men around it, mentally and morally, though the schools are of the simplest. On the other hand, if the pulpit be weak and the outcoming moral influences be feeble, though the schools be ever so well equipped and endowed, the people around will lack high purpose, and scholarship itself will be frivolous and effeminate, destitute of the rugged strength which comes to natures fed from the deep roots of moral earnestness and conviction.

It need hardly be said that the great need of the South, especially among the colored people, is a *strong* church and a *pure* church; for slavery damaged the colored man morally vastly more that it did intellectually. Indeed, his intellect was rather sharpened by the invention and craft on which it was constantly put, while the forces which strengthened the will and nourished a pure heart were the weakest possible; and yet nine persons out of ten suppose the damage was intellectual, and are greatly surprised when our teachers assure them that colored children are as bright, and learn as readily, as white children.

A moment's reflection would satisfy any one that the weakness would be on the moral side, for the reason that the life of the slave was so ordered as to ignore all moral distinctions and to violate all moral obligations. Hence, the building up should be strongest on the moral side. No greater mistake could be made than to attempt to graft on to a low moral character a high degree of intellectual culture. Should we send forth a generation of students, with sharp wits and dull moral perceptions, we might contribute to the roll of more adroit villains, but we should add little to the list of good men.

The church, therefore, should be emphasized at all points and at all times. It should command for its preachers the best and the ablest men. Both races need this. Only this can destroy the conditions which made it possible that white blood should now be running in the veins of three-fourths of the colored people. The Southern pulpit has failed to sufficiently enforce either good morals or practical righteousness. For lack of this, slavery was possible, and dueling and violence covered the land with blood. The remedy for this is a new and right system of moral teaching. This, we repeat, is the peculiar function of the pulpit. That this may be made *possible*, churches pure and intelligent must be established all over the South. It should be done now, because we are laying the foundations and determining the character of the coming generations. If the first crop of leaders are morally weak, they will enfeeble their successors, and perhaps vitiate the seed and the crop for all time to come.

We need to put into the African blood the iron of the Puritan faith and purpose, so that they may do for the African continent what our fathers did for America. The first men sent to that dark land should hold the ideas and principles out of which may be evolved churches, schools, homes and Christian states, from the mouths of the Nile and the Congo clear down to the golden Cape. If we cannot inoculate the colored race with those moral sensibilities and forces which will render them charitable, humane and just, then we look to them in vain for help in the salvation of our own land, as well as in the founding of Christian institutions and Christian states for the continent of Africa.

HEALING OF THE NATION'S WOUND.

It was a gaping, festering sore that was left by the fratricidal war. A speedy healing was not to be expected. It took nearly a century for the mother country and America to get over their grievance. There is much of encouragement that this later feud will be more speedily composed. There have been some special influences at work. The occurrence of the Centennial tended to divert attention from the old trouble, to arouse the spirit of patriotism and to abate ill-will. The prevalence of an epidemic at the South for two seasons gave the North an opportunity to express moral and material sympathy, which did much to awaken reciprocal good-will on the part of the people of that section.

When President Garfield was shot, the people of the South rose up with as much indignation and sympathy as those of the North. It was a benediction for the Nation to be lifted by such a ground-swell of emotion, and that the impulse of Christian patriotism. We feel confident that President Garfield, restored to soundness, will by this dreadful dispensation be all the more disposed to temper his administration with fairness and righteousness, such as will carry on the process of healing in the body politic.

The Peabody fund and its judicious disbursement at the South is doing its work of palliating feeling. Miss Willard's tour of temperance lecturing through the South was a hopeful revelation of harmonious sentiment. Dr. Mayo's eminently successful educational visitation was in the same line.

Then it is also clearly manifest that the scheme of the North for aiding the South in the education of the colored people is coming to be recognized there-away as one of pure philanthropy and patriotism. The testimony of Dr. Haygood in his book, "Our Brother in Black," to this effect, is but the expression of not a little of latent sentiment. He pronounces "immortal honor" upon these teachers. He says that without such service the South would be uninhabitable by this time. Our teachers and preachers, dwelling there from year to year, and returning North betimes, become interpreters of the mutual and improving good feeling. They command respect at the South, they retain affectionate regard at the North, and so become a bond of union between the two sections. More and more this process will go on with happiest results.

The National Cotton Exposition to be held this fall at Atlanta, upon a gigantic scale, will be another mighty loom for weaving the fabric of national good-will.

We be one people, with one English inheritance of language and history, of character and civilization, with a common possession of Revolutionary glory and of pride in our national development. We must let the dead bury their dead. We must push on in all proper ways to remove prejudice and to restore confidence. Service for our common country in the way of evangelization and of righteous civil administration, will be one of the most effective aids in healing the Nation's wound.

A SUGGESTION WORTH PASSING ALONG.

After the presentation of the cause of the American Missionary Association recently to a church in Connecticut, the pastor made the following suggestion to his people :

"We have now had this great subject before us. We shall never, probably, see it more clearly. We shall never, probably, feel its importance more. What shall we do about it? I was going to announce a contribution for next Sabbath ; but perhaps it will rain ; perhaps you will not be here ; perhaps you will forget. Besides, I notice that church plates do not hold a great deal. We make them a small business. We ought to do more for this cause. We want to do more. And so, if I can find two or three young ladies ready for the work, I will send them to your houses. Be ready ! Look the matter all over, and do as good a thing as you can. After that, perhaps, we will pick up the stray bits when Sunday comes."

It is pleasant to add that the pastor found canvassers without difficulty, and that about three times the amount usually given by plate collections was gathered.

Atlanta University undertakes the work of "head-making" so far as this means the development of a clear and sensible intellect, controlled by a good heart. It was, however, "*bread*-making," and not "head-making," which the types in our August number should have mentioned to the credit of the Atlanta girls, whose loaves, rolls and Yankee doughnuts so delighted the gentlemen of the examining committee at the recent anniversary. Plain cooking is a part of the regular instruction in Atlanta University.

BENEFACTIONS.

—Beloit College, Wis., has received $10,000 from Mrs. J. S. Herrick, to be applied for a new observatory.

—The bequest of Col. Wm. R. Putnam to Marietta College, Ohio, will probably amount to $35,000.

—Mr. Reuben J. Flick, a member of the First Presbyterian Church of Wilkesbarre, has recently given $20,000 to Lincoln University.

—Mr. Geo. I. Seney has recently added $100,000 to his gift to Wesleyan University, the interest of which is to be given in prizes to students.

—Mr. A. L. Williston and wife have given $10,000 for a new observatory at Mt. Holyoke Seminary, in memory of their deceased son.

—The late Ebenezer Alden, M. D., of Randolph, left a legacy of $5,000 to Phillips Academy, Andover, for helping students, or paying for instruction, at the discretion of the tutors.

—A friend of Yale Divinity School has given $10,500 for a new library building, which is now being erected between Marquand Chapel and West Divinity Hall.

—Mr. Leander McCormick, of Chicago, has donated his splendid telescope, costing $50,000, to the University of Virginia, and offers to build the observatory to receive it.

—Mr. Wm. H. Vanderbilt, of New York, has given $25,000 to the University of Virginia, and Mr. Lewis Brooks, of Rochester, N. Y., has given a splendid museum, costing about $60,000, to the same institution.

—*Fisk University, Nashville, Tenn., has Jubilee Hall completed and overflowing with students, and is now erecting Livingstone Missionary Hall, by the gift of Mrs. Stone; but endowments are the great necessity. Twenty-five thousand dollars will provide for a professorship, and there are seven such needing endowment.*

GENERAL NOTES.

AFRICA.

—M. Matheis has been sent out by the French Government to explore the region extending from the bend of the Niger to Lake Tchad.

—The question of the establishment of a small railroad on the Decanville plan, between Ogooué and Alima, is being considered.

—M. J. Thomson left London the 6th of May to go to Zanzibar, from whence he will proceed to make the geological exploration of the Rovouma for the Sultan of Zanzibar.

—Messrs. Demietri and Michieli, agents of the Italian Society of Commerce in Africa, have set out from Khartoum for the Red Sea at the head of a caravan of 700 camels, laden with various kinds of merchandise.

—The Commercial Association of Lisbon has moved a patriotic subscription, the proceeds of which will be offered to the Government to co-operate with it in the foundation of civilizing stations in the Portuguese African colonies.

—An Italian party consisting of an officer and 14 men, while attempting to penetrate Abyssinia from Assab Bay, have been massacred in the interior. It is possible that the Italian Government may send a military expedition to demand redress.

—Until recently there has been no bank in the English colonies of Western Africa. Many of the merchants have been hindered from entering into negotiations with these colonies by the difficulty of obtaining reliable information relative to the state of commerce. But the Bank of West Africa has now been established, with a capital of 500,000 pounds sterling, having its centre at London, and stations at Sierra Leone, Lagos, and later at Cape Coast, at the Gambia, and wherever the exigencies of commerce render it necessary.

—Dr. Lenz affirms that the soil of the Sahara is not as sterile as is commonly believed. In Iguidi, in particular, they found many foraging places for the camels, and they often saw troops of antelopes and gazelles fleeing at the approach of the caravan. Dr. Lenz did not follow the example of Barth, but went rather to pay his addresses to the Kahia, who made his stay in Timbuctoo the most agreeable possible. He gave him a fine house, and served him each day an abundant and delicious repast—wheaten bread, butter and honey, mutton and beef, chickens and game.

—Stanley has fixed the site of his second station at Isangila, about 50 kilometers from Vivi. To reach this point, he traversed a very dangerous country, where the population is scattered and which offered no resources. The difficulties were increased by the amount of baggage to transport, provisions, boats, &c., the whole weighing 42 tons—an enormous weight, considering the nature of the country and the means of transportation. He was obliged to throw bridges across the rivers, fill up the ravines, open, hatchet in hand, a route across dense forests, blow up rocks, or drag the wagons by force of arm along the sides of steep mountains. And still it was not possible to advance with all his baggage at once. He had to open the way with a group of pioneers, and after advancing a little to make a halt, pitch a camp, then go back to bring by instalments the rest of the convoy, till all were united.

THE INDIANS.

—Gen. C. H. Howard has been appointed Indian Inspector to succeed Dr. I. H. Mahan, who resigned his position on account of failing health.

—Rev. S. Hall Young, of Fort Wrangel, Alaska, writes: "With a live missionary, a saw-mill and a Christian trader in the N. W. T. Co.'s store, we can make that the model mission of Alaska."

—Indians are employed on the California Southern R. R. with satisfactory results, and it is predicted with a reasonable degree of assurance that the experiment will prove to be a favorable means of civilizing the Indians.

—The Santees had 2,344 acres under cultivation last year. They raised 7,000 bushels of wheat, 2,000 of oats, 3,000 of corn, and made 1,000 tons of hay for their stock. They also manufactured 120,000 bricks. It is the opinion of Mr. Lightner, their agent, that as soon as the Nation is willing to recognize the Indian as a citizen, holding him amenable to the laws governing the white man, we may expect his civilization to advance with double rapidity.

THE CHINESE.

—There are 585 Chinese children in the public schools of San Francisco.

—There are two Chinese papers in San Francisco. One man performs the functions of editor, publisher, compositor, press-man, book-keeper and office boy of the *Wah Kee*. This wonderful and versatile man is fifty years old. The paper has 1,000 subscribers, and costs ten cents per copy, or $5 per year.

—Candidates for missionary work in China have opportunity to study the language at Oxford, Eng., in the department under charge of Prof. Legge. The English Presbyterian Foreign Mission Committee, believing that more can be accomplished by three months' study at Oxford than by a year spent in the unhealthy regions of China, have adopted the plan of sending their missionaries to the former place, to avail themselves of the instruction of Prof. Legge.

—Upwards of 2,000 Chinese have recently landed in two weeks' time in Australia. They come for the most part from Hong Kong, where there is great depression in business and much suffering among the people. The tide of emigration, which formerly set so strongly towards the Pacific coast, seems recently to have been somewhat diverted to Australia and the Sandwich Islands.

—The Government of China has decided to erect telegraphs from Shanghai to Tientsin and other cities. Already hundreds of telephones are in use. Questions in relation to railway systems are being agitated, and a committee has been appointed for the purpose of thoroughly canvassing the matter, submitting plans, etc. Unquestionably a number of railways will be constructed within the next five years, and perhaps sooner.

THE FREEDMEN.

REV. JOSEPH E. ROY, D.D., FIELD SUPERINTENDENT, ATLANTA, GA.

OUR CHURCH WORK BROADSIDE.

LINCOLN MISSION, WASHINGTON, D. C.

REV. S. P. SMITH.

I am glad to say that the religious state of the Lincoln Memorial Church at present is good. It was organized the 10th of last January with eleven members. In April the Lord poured out a special blessing upon us, the result of which was eight converts. The church has doubled its membership since its organization. In this revival there was a little girl converted about nine years old, and an aged mother about seventy-five. We have had only one admitted to the church by letter; ten on confession of faith. There is quite a large temperance work here carried on by Mrs. Babcock. This temperance society is known as the Lincoln Mission Band of Hope.

Our Sunday-school is very large in the winter, but it thins out in the summer. The largest attendance during any time through the winter was 530.

The Lincoln Mission building in which our church worships has been greatly improved. The large hall has been replastered and painted inside and out.

We have sent two from the Lincoln Mission to Howard University. This church also sent $4.06 to the American Missionary Association.

HAMPTON, VA.

REV. H. B. FRISSELL.

There have been admitted to church membership in Bethesda Chapel during the year 31 persons—28 on profession of their faith and three by letter. Of these, 15 were Indians, one white, and the remainder colored students. With the growth of the school the congregation at the chapel has so increased as to make it necessary to add another wing to the building. Two prayer meetings have been kept up by the colored students, one on the Sabbath and one on a week day evening, the attendance and interest being well sustained. The Indians have their own prayer meetings, where they take part in their own tongue. They manifest a most earnest desire to know the Bible, and spend much time in reading and studying it.

Most of the students of the school have been enrolled as members of the temperance society during the past year. Considerable work has been done in the country about. One of the students organized a temperance society in the village of Hampton, and several interesting meetings have been held. The subject of local option is likely to come up in the fall, and the society hopes to make itself felt on the right side.

There has been an average attendance of 300 in Sunday-school. Forty students have been engaged in the Sunday-schools in the vicinity, three as superintendents and the remainder as teachers. One of the schools where the students have become interested has increased in numbers from 40 to over 200.

Thirty Bible students go out from the school on Sunday afternoons to read to the old people. They are everywhere received with a hearty welcome by those who have been deprived of the privileges which their children enjoy.

The Missionary Society of the school has raised $229. As the last winter was of unusual severity, the most of this amount was spent in the relief of the misery at our very doors. During the winter the students went out every week to mend the huts of the poor, to carry them bedding, clothes and food.

A Christian association has been formed in the school, so that those who come here from denominations that do not allow their joining our church may feel that they have duties here as Christian workers. So far as possible, the thought of their individual responsibility for the souls of those around them is impressed upon them.

WILMINGTON, N. C.

REV. D. D. DODGE.

We record a steady interest and growth in grace; one added by profession, one by letter, one adult and six children baptized; Sunday-school in good condition; large classes and good attention. The improvement of property has been great, as already described in the MISSIONARY.

One of the most encouraging facts is this, which has come to our knowledge in several different ways, that when any one wishes to get a trustworthy servant, the fact of membership in our church is considered a most excellent recommendation. Experience has taught employers its value.

BEAUFORT, N. C.

REV. MICHAEL JERKINS.

Our church is steadily increasing in numbers, and we are more encouraged than ever. Four were added to our number last month. The cause of temperance is prospering. We have a prohibitory law, and no licenses are granted in the county and parish. The Sunday-school work is hopeful, the number in attendance averaging about 120.

PLYMOUTH CHURCH., CHARLESTON, S. C.

REV. TEMPLE CUTLER.

The most encouraging feature of our work is the Sunday-school. We have 120 in attendance, with an average of 82. Some difficulty is found in procuring teachers. We manage, however, to keep up a good degree of interest among the children. We have a Band of Hope that numbers 120, mostly children, growing up to take part in the future conflict over alcohol in this state.

During the winter we had a series of meetings that seemed to quicken some of the old backsliders, who, we trust, will prove of great help to the church, and a few conversions which resulted in the bracing up of our spiritual energies considerably.

The people have raised about $500 for various purposes, about $200 of which went to repair the church, $100 to pay the debt, and the rest for current expenses.

ORANGEBURG, S. C.

REV. T. T. BENSON.

We have been highly blessed by the Lord this year in our church work, both temporal and spiritual. In April we enjoyed a revival season, during which seven persons were converted to Christ, five of whom have united with our church. Our Sabbath-school numbers 45, and is doing well. New hymn books have been purchased, the church has been repaired, painted and plastered, and a chandelier secured. Three members of our church are absent teaching. One young man is engaged in missionary work.

FIRST CONG. CHURCH, ATLANTA, GA.

REV. C. W. HAWLEY.

Last February and March were months of revival and ingathering. The work commenced in the Storrs School, and the teachers there and in the Sunday-school had precious answers to prayer and precious rewards of labor. Never was it more plain that church and school are strongly wedded and mutually helpful. Almost daily meetings were held for several weeks, all quiet, orderly, solemn; short sermons, many prayers and much individual testimony for the Lord. Rev. Henry E. Brown and wife and Brother J. E. Lathrop, of Macon, rendered good help to the pastor.

FIRST CONGREGATIONAL CHURCH, ATLANTA, GA.

March 13th was a memorable Sabbath, 28 uniting by profession and two by letter. In April, seven joined by profession, and in May, four more by profession and three by letter, making an addition of 44 in the three months.

A new temperance society has been organized; new members, almost without exception, take total abstinence pledge, and but few old members are known to have the drinking habit.

The Sunday-school is prospering; over 50 in the infant class; sometimes over 200 are present in all.

With the aid of the American Missionary Association and Northern friends we have a fine new bell. Church property is valuable and in good order. We have paid up our church debt, and have now a fine church costing $5,000, with a seating capacity for 500, and a basement under the whole for Sunday-school rooms. During the year ending January 1, 1881, the church raised for debt and current expenses about $800.

Many of our young people are in Storrs School or Atlanta University. One has just graduated from the theological department in Howard University; six or more, now or formerly members of our church, are at work in the Gospel ministry, and two score or more are, or have been, engaged in teaching among their people.

ATLANTA UNIVERSITY CHURCH.

REV. C. W. FRANCIS.

The church of Christ in Atlanta University is made up entirely of teachers and pupils in that school, and so has a somewhat different sphere from many of our sister churches. It now numbers 88 members, having received larger accessions during the past year than in any other year of its history, 22 having joined, all save two upon profession of faith.

A very gracious revival prevailed for the last five months of the school year, during which time more than 50 persons were converted, several more of whom will unite with this church after longer experience, and the rest with churches at their homes. It was a delightful and precious work, affecting nearly every member of the school, quickening the religious life of former members, and gathering in a harvest week by week up to the close of the year.

The temperance work is made a special care, as the need for it is so great, and all who go away to teach during their summer vacation, as all do save six or eight of the younger members, have furnished them a package of selected temperance literature, and are instructed in methods for its use, after careful instruction upon the general subject, so that all are engaged in mission work of that character in the schools which they teach and the families which they visit.

About $75 was raised during the year at the monthly missionary meetings, which was given to promote the temperance work.

About 75 members of the church are now engaged in teaching their summer schools, most of them taking the lead in Sunday-schools, and so exercising a genuine missionary influence over a great number of people.

SAVANNAH, GA.

REV. B. D. CONKLING.

There has been a good deal of sickness among our people and the missionaries. We have had additions to the church at each communion. The Sunday-school work is prospering finely, the pennies outnumbering the attendance every Sunday but two from January 1st to June 1st. The average attendance at the Sunday-school for January was 112, which gradually increased until, in May, the average was 162⅘. The average collections of the Sunday-school for May were $2.12½ for each Sunday.

From January 1st to May 31st the congregation raised for church and mis-

sionary purposes $83.71; and the Sunday-school, during the same time, $36.73. This does not include some $25 raised to provide an excursion for the Sunday-school and its friends. Several members during the year, who are either ministers or ministers' wives, took letters of dismission; others still are in some of the institutions of the American Missionary Association for higher learning. More or less missionary work is being done constantly by resident members of this church.

While it is not a large church, it has had, and does have, a large influence for good throughout the whole city; especially has it been the means of revolutionizing in the way of improvement the Sunday-school work here and hereabouts.

WOODVILLE, GA.

REV. J. H. H. SENGSTACKE.

This church was organized in the year 1871. In the year 1875 Mr. J. H. H. Sengstacke, teacher of the public school at Woodville, was elected pastor. At that time the membership consisted of 12 persons. They worshiped in an old building about one-third of a mile from the present edifice. The church was at first known as the Woodville Congregational church; but at the beginning of Mr. Sengstacke's ministry the name was changed to Pilgrim church. The American Missionary Association built a new house of worship, and Mr. S. was set apart for the Gospel ministry. The church has been growing rapidly ever since, the congregation at present averaging 200. The Sabbath-school is flourishing. In the year 1877, Sengstacke Band of Hope was organized. Rev. J. M. Smith's people, of Grand Rapids, Mich., have done much towards building up this work. In 1877 the church purchased a bell and an organ.

In 1878 the American Missionary Association built a neat little parsonage.

In 1879 the church was ceiled and painted inside.

In 1880 the people, with aid from the American Missionary Association, raised the meeting house on a brick basement, also the church was repainted and new seats were added.

In 1881 a new fence was put around the lot, and the meeting house was improved on the outside, trees were set out, and a lot was purchased at the Five Mile for mission work. Pilgrim church has had revivals every year.

MARIETTA, GA.

REV. EDGAR J. PENNEY.

On my arrival a year ago, only seven persons (four men and three women) responded as members of the church. Since my ordination last December, 13 have been admitted, six by letter and seven by profession. This encourages us in great measure to labor on. The Sunday-school has shown a steady increase for some months and is making real progress. We are better able than ever to hold those who came at first out of mere curiosity. The following quotation respecting temperance forms a part of the constitution of the church: "Any member convicted of using intoxicating liquor other than as a medicine shall be liable to discipline." Three of our members spent the past six months in Atlanta University.

CYPRESS SLASH, LIBERTY CO., GA.

REV. ANDREW J. HEADEN.

We have a church of 60 members, and our work is growing in favor both with white and colored; five have recently been added by profession. Our Sunday-school is increasing in numbers and interest. One young man has gone to the Hampton Institute to fit himself for a teacher. Our church property has been improved, and a parsonage erected at a cost of about $230, in connection with which there are ten acres of land. The field here is a promising one, and considering that the church has been organized only two years and a half, the progress of the work seems to us very encouraging.

BELMONT AND LOUISVILLE, GA.

REV. WILSON CALLEN.

The work of ingathering in these churches has been slow and steady. Some who had been negligent have returned and manifested an interest in the church. At Belmont 11 new members have been added during the past four years.

There is a good attendance at Louisville, although but two have united with the church during my ministry. There is great need of temperance work among the people. The Sabbath-schools are in tolerable good condition. We have very little church property, and we are not able to keep what we have in good repair.

TALLADEGA COLLEGE CHURCH, ALA.

PRES. H. S. DE FOREST, D. D.

Preaching, Sunday-school, church and neighborhood prayer meetings, with class of Bible readers, monthly concert, and meeting of the Woman's Missionary Society, have been kept up in usual order and with a good degree of interest during the year. For three weeks, meetings were held each evening. Several, chiefly students boarding in the college family, found Christ, and the church was revived.

The preaching was first and mainly to Christians rather than to the impenitent. Besides the mission churches which have grown out of the College church, the students and teachers have sustained five Sunday-schools in needy districts. The College church has rare facilities for distributing illustrated Sunday-school and temperance papers. The parish missionary has faithfully pursued her work, discovering and relieving much of want, and speaking to the neglected.

A temperance society has been organized, embracing in its membership those not connected with the College church, with a pledge of abstinence from the use of tobacco in all its forms, as well as from the use and sale of intoxicating liquors.

MOBILE, ALA.

REV. O. D. CRAWFORD.

A revival followed the State Conference in March; 15 persons between the ages of 13 and 18 manifested a deep interest, and received so much light on the supreme question, as carried them beyond the reach of the ordinary instruction of the colored churches and revival seasons. The church was much blessed.

We received to fellowship one young man, a pupil in the Institute, of rare promise. Several temperance sermons were preached, and 30 names secured to the pledge.

The church building was moved through the street to its more eligible location on the Institute grounds, and improved by a large front door and steps and cornice.

Out of their deep poverty the people raised about one dollar at each monthly concert of prayer for missions. Two lady members are engaged in teaching in public schools acceptably.

MARION, ALA.

REV. A. W. CURTIS.

Marion is an old town, quite an educational centre, but in all other respects left high and dry on a side switch. Hence our church and work is a good deal like that of New England—a good place to emigrate from. There is not business enough to give work at home, and the young people have to go away; we are trying to make it a good home and training-school, and look for the results elsewhere. This summer nearly all our men are abroad for work—many at Tougaloo, working on the new building—some renting land in the district around. Most of the young women as they marry find homes abroad for the same reason.

The children and young people who were converted last spring hold out well, and form the principal part of our number at prayer meeting. We see occasionally also those who united with

other churches. Ten united on confession at our first communion, four at the second. So far as I can learn, all our church are strictly temperance folks. Our Sunday-school is small. We have had three Sunday-schools kept up in the country by members of our church who had day schools in those districts.

Most of our members have homes which they are making more valuable by improvement, while property in town has greatly depreciated. Our church have undertaken to raise $100 and to build a school-house this summer. It may be a question whether they will succeed in the latter as soon as they have planned.

Ten of the young people of our church have been at Talladega during the past year, two at Fisk, and one in Tougaloo. Four of our members have been teaching school with good success and one is preaching.

A young man who graduated with honor at the Normal here last week was converted with us. He wishes to go to Africa, but will probably go under Methodist auspices, according to his friends' wish. I have found a large field and a very needy one.

MONTGOMERY, ALA.

REV. O. W. FAY.

With our church, the past year has been one of more than ordinary encouragement and blessing. Spiritual growth is manifest. Special meetings were held during the week of prayer and three weeks following; result, several hopeful conversions; 12 have united with the church, six by letter and six by profession. A healthful sentiment in favor of temperance prevails throughout the church and congregation, cherished by special services and efforts through the year. Not one person to my knowledge is addicted to the use of drink. Sunday-school is vigorous with enthusiasm, numbering 175 pupils. Decided improvement both in attendance and contributions have been made during the year. Though this has been financially a hard year for our people, nevertheless in loyalty to church obligation they have done better than ever before in their history. Nine of our members have been in attendance at Talladega College and Fisk University during the year; three of these are studying for the ministry. As a whole, the church work at this point has a bright side, and we feel like thanking God and taking courage.

SELMA, ALA.

REV. C. B. CURTIS.

Our church observed the week of prayer with a good degree of interest, which was followed by a series of meetings continuing through the month of January. Five were added to the church by profession and four by letter. An effort was made in behalf of temperance by all the churches, in the beginning of the year, to send a petition to the Legislature for the suppression of intemperance, but failed as to results. Christmas, a temperance Sunday-school concert was held. The Sunday-school has been steadily increasing, as shown by the following figures, which give the average attendance for six months: January 82, February 77¾, March 83¼, April 84¾, May 112, June 101¾.

A mission school at the house of the pastor has been in operation for the year, with an average attendance of 18 weekly.

An effort has been made to raise a special donation for the A. M. A., that the Association may receive the $50 pledged as a duplicate from a friend in Massachusetts. The "Mission Workers" of the church and Sunday-school have made by sales, and given for various purposes, $30.45. Six of our pupils are at school at Talladega, two at Tougaloo. Ten members are engaged in teaching or missionary work.

Interest in the cause of missions has been furthered by a "missionary tea

party," held at the home of the pastor. Items of intelligence from the broad field interested all.

SHELBY IRON WORKS, ALA.

REV. J. R. SIMS.

I can only give you a brief report of my work, as I have been here but a short time.

We have not had any revival, only in the church there seems to be a renewed spirit among her members.

We deem the Sunday-school work of vital importance, and endeavor to increase its interest from time to time; average attendance, 90; teachers five. Our building is now being newly painted, and we hope to finish plastering by the 1st of October. Five pupils from the church have been sent to some institution of learning. Number engaged in missionary work, five.

The work, as a whole, seems to be hopeful. We ask your prayers that we may be strengthened.

CHILDERSBURG, ALA.

REV. ALFRED JONES.

Revival work has been very encouraging. Most of the youth have been led to embrace religion in consequence of our meetings. Thirty have joined our church, 22 of whom came through since I have been here. Our church is a temperance church; everybody looks upon us as a temperance people. We have the best Sabbath-school in Childersburg. We have plastered our meeting house and added a church farm worth $250, and a bell worth $45. Four of our church members are studying at different institutions.

FLORENCE, ALA.

REV. WM. H. ASH.

We have built a beautiful parsonage this year which is said to be the prettiest house in town. Our field of labor is one where the minister plans his work, and then pulls off his coat and sees that it is done. Since I took charge here, two years ago, a suitable house of worship has been erected. Meanwhile, I have acted as pastor and taught a school. Six were added to the church by profession, and a temperance society has been organized. It is the only temperance society in connection with any of the colored churches in town. When I came here I found an old house, that had been used for a bar-room and gambling shop, fitted up for a house of worship. This has been abandoned, the lot upon which it stood well fenced, and a meeting house built.

We sent one pupil to Fisk University last year, and raised $160 for building and repairs.

TOUGALOO, MISS.

REV. G. S. POPE.

There has been no special revival this year. Steady progress, however, has been made, resulting in frequent conversions. Eleven have been added to the church on profession of faith, and four by letter.

It is a rare thing for any of our students to hold themselves outside of the temperance work. They not only become temperance men and women here, but temperance workers when they leave. From 1,000 to 1,500 signers of the pledge are secured by them each summer vacation. They sometimes commence Sunday-school work previous to the opening of their day schools, and during vacation it is estimated that they instruct about 4,000 Sunday-school scholars. Fifty-eight of our church members have been engaged in teaching during the year.

CONGREGATIONAL CHURCHES OF LOUISIANA —GENERAL SURVEY.

REV. W. S. ALEXANDER, D. D.

Of the 18 churches in the South-western Association, the first organization bears date June 14th, 1868; so that if we are not the infant association, we are certainly among the youngest members of the Congregational household.

There have been seven annual meet-

ings of our Association, two occurring in 1870 and 1871, and then regularly from 1876 to 1881 inclusive. There has been growth in several directions.

1st, *morally.* The standard in moral instruction and practice is higher, by a marked difference, than at the beginning of our church life. The church is not a harbor for unholy and impure persons, where the outward profession atones for the faults of the private life; but the scene of watchfulness and charitable judgment, where the weak are helped, the penitent encouraged, and the persistent wrong-doer is discountenanced and disfellowshiped.

2d. In intelligence. The ministers and church members have a clearer understanding of the proprieties of church order and discipline.

The public services of the Lord's day have grown quiet and devotional, a deeper tone of reverence pervades the preaching, and mere emotion has been succeeded by *intelligent conviction* and a *reasonable faith.*

3d. There is a more direct aim for the best spiritual results. The conversion of the heart and the saving of the lost is more and more the end and the aim of preaching. Between this and the crude emotional spasmodic methods of the past, there is an almost inconceivable difference.

Central Church, New Orleans (*Rev. W. S. Alexander, D. D., Pastor*).—This church was in 1870 the University church, and has always been intimately associated with Straight University. The president of the University has been the acting pastor since January 1st, 1876. Most of the teachers in the University are earnest workers in the Sabbath-school.

From a membership of 35 in 1876, almost all of whom were old people, the membership has been increased to 210. Hardly a year has passed without witnessing in this church scenes of revival interest. Every winter has had its harvest months.

During the past winter, a revival of great power occurred in the church, resulting in 50 conversions. Mr. James Wharton, of Barrow-in-Furness, England, was an honored agent of the Lord in this blessed work.

The annual expenses of the church, averaging $650, are always paid promptly, and this year, in addition, the church has remitted $100 to the treasury of the American Missionary Association.

Spain St. Church, New Orleans (*Rev. Henry A. Ruffin, Pastor*).—Mr. Ruffin was a student in the theological department of Straight University for four or five years, and was in charge of the church at the same time, as he is to-day.

The church has been disturbed during the year by a few bad men, ambitious to rule, and so obstructing the progress of the Lord's work and restricting the influence and usefulness of the pastor; but by patience and wise counsels the difficulty seems to be tided over, and the church started on a new career of prosperity.

Morris Brown Chapel, New Orleans (*Rev. Isaac H. Hall, Pastor*).—Mr. Hall was a delegate of the S. W. Association to the National Council at St. Louis. He was a student for several years at Straight University. The church has had a constant though not rapid growth. Its membership of 110 represents a good deal of hard work in prayer. A few converts are gathered in every year. The church has a small debt of about $250, which it is struggling bravely to discharge. Whenever a dollar can be transferred from the fund for ordinary expenses to sinking fund it is done, and the church will celebrate its jubilee when the last dollar of indebtedness is paid.

Algiers and Gretna.—There are two churches across the river from New Orleans, one in Algiers and the other in Gretna. Rev. James Craig is pastor at Algiers, and Rev. Putney W. Ward at Gretna. With better schools in these two places, there would be better churches. The mass of the people need enlightening, and until it is done the church will dash against the breakers. Ignorance is never in accord with quiet, progressive and spiritual church life. These churches have now reached a crisis in their history which means either fatal disaster or a new and better lease of life. May God guide and bring order out of confusion. In the parish of St. Mary we have an interesting and hopeful group of churches.

Terrebonne (*Rev. Daniel Clay, Pastor*).—The house of worship is new, tasteful and admirably fitted for its purposes. Neatly painted, with good bell, the church-yard surrounded by a whitewashed fence, and in the rear the pretty cottages of the pastor and his son, nothing more could be desired. It is really beautiful. And how happy Bro. Clay is—how proud of his church and immense congregation! He feels that God has been good to him, and after many fierce storms, has conducted him to a peaceful and happy old age.

This church was built and paid for by the voluntary offerings of the people. I think they have never solicited a dollar of outside aid. They have built just as fast as they could pay for the work. No shadow of debt has ever dimmed their joy.

The Association met with this church in April. Great congregations flocked to the meetings, and immediately upon the adjournment of the Association, a revival of peculiar grace and tenderness was enjoyed, and some precious souls "given their liberty."

Terrebonne Station (*Rev. Benjamin Field, licensed Preacher, acting Pastor*). *Lafourche Crossing* (*Rev. Wm. Reid, Pastor*).—These two churches are under the general supervision of Bro. Clay, and look to him for counsel as to a father. There is a peculiar bond binding these little churches of like faith together. When the Lord's work is revived in one, the others hasten to share in the blessing, and when trouble is developed in one, the others are quick to sympathize and help. The Lafourche church are proposing to buy a new lot and build a pretty chapel. They have very great faith in their prospective growth.

New Iberia.—St. Paul's church is one of the strongest and most stable in the Association. The September gale leveled their old building. It was a blessing in disguise, for a new and substantial church has risen in its place. How much the stimulus of necessity will accomplish!

Rev. W. R. Polk, a *protege* of Dr. Cuyler, is the pastor. The services are orderly and intelligent. Situated in the midst of one of the most fruitful sections of the state, and almost every colored man owning his homestead, and some of them in the realization of the freedman's ambition, "*forty acres and a mule*," there is a look of prosperity about church and people that is refreshing. They are now self-supporting. They are also rejoicing over several additions to the church on profession of faith.

We must now group together a few churches, small as yet, but giving promise of great usefulness. They are situated in important centres with respect to colored population, and the absence of churches except at great distances.

Lockport and Harangville—Under the missionary supervision of Brother Ward, of Gretna. He pays them a monthly or semi-monthly visit, and they do the

best they can in the interval. When they get stronger they will require and can pay for the regular services of a resident minister.

Peteance and Little Pecan—Under the pastoral care of Rev. Wm. Butler. Mr. Butler teaches a day school at Peteance, five miles from New Iberia. Both these churches have houses of worship, and are full of faith in the increase of future years. God grant their faith may be rewarded.

Churches at *Bayou Du Large* (Rev. Humphrey Williams, Pastor), and at *Grand Bayou* (S. Williams, Pastor), are new churches, organized within the year, attracted by the simplicity, liberty and spirituality of the Congregational mode of government. They have cordially united hands with us.

Abberville—Needs a house of worship, and until it is built we cannot begin to write its history. A church without a shelter is a church in the wilderness indeed; and in this part of the world is no church, but a scattered flock seeking a fold.

Lake Peigneur (*Rev. C. E. Smith, Pastor*).—This church enjoys stated preaching. When the pastor is absent, some layman who has the "gift" of exhorting calls the people together. The homes of the people are often far apart. It is a rich prairie section, and all or nearly all come on horse-back. There is very little abject poverty. The labor of the men and women is sought, and commands a living price. The land itself can be purchased from $10 to $15 per acre, and so our friends are driving down the stakes into *their own soil*. Once the negro had a right only in "God's acre," and not that till he was dead. Now he holds the *title-deed* to his own property, sealed with the great seal of Louisiana. God be praised! How restful to the tired laborer is a bed in his own cottage! How much better Christian he can be, with his own home, with all the amenities and domestic comforts of the family circle, and with the inducements thus supplied to be good and to do good!

UNION CHURCH, NASHVILLE, TENN.

REV. H. S. BENNETT.

This is a University church, and the work done by it is so intimately connected with that done by the University that they cannot be separated. Its membership is now 171 and is composed largely of students. During vacation its meetings stop. It was organized in 1868, and since that time no year has passed in the history of the University without from 12 to 70 conversions. During the past school year two powerful seasons of refreshing resulted in the conversion of 68 students. The additions to the church have been mostly on profession of faith, and have averaged more than 20 annually. In connection with the institution, of which the church is a part, are a Sunday-school, a college, Y. M. C. A., and a missionary society for the evangelization of Africa. Many class prayer meetings are also held.

From the University between 100 and 150 students, most of whom are members of the church, go out to teach school during vacation. These teachers organize Sunday-schools and temperance societies. Five of the students have already gone as missionaries to Africa; others are preparing to go, having consecrated themselves to the work of African missions. Many of the students, members of the church, are now engaged in the work of preaching the Gospel in the churches of the South; others are preparing to preach. The work was never so promising as now.

MEMPHIS, TENN.

REV. B. A. IMES.

I can only speak of special interest awakened last fall and early winter, carried on mainly among the young people of the American Missionary Association school (Le Moyne Normal).

Many of these pupils were also our Sunday-school scholars. Of perhaps 40 converted, six united with our church. Since November 1, 1880, seven have united with this church on profession and nine by letter.

The Sunday-school is well attended, averaging from 100 to 140 during the latter part of winter and spring, and now in vacation about 75; general interest good.

Since January 1st, money raised for missionary purposes $20.

About 12 pupils of Le Moyne School are from our church, some of them members, others from families in part or entirely connected with it. One young man is teaching during the summer; will be in school next year.

CHATTANOOGA, TENN.

REV. JOS. E. SMITH.

The year has not passed without giving us tokens of God's special favor. The hopeful conversion of four persons, who are standing firm in the faith and doing good service in the church, and the renewed quickening of the whole church, are some of the happy results of the Holy Spirit's special presence. The Sunday-school is full of interest; average attendance about 90 scholars, with eight earnest teachers who were once our scholars. The Sunday-school has a library of about 70 volumes of good books, which are quite generally read by the school.

Twenty-one persons have left us at different times to engage in study either in Atlanta or Fisk University, nine of whom are teaching and doing good work otherwise, while one is over in the southern part of France preaching the Gospel. The church has paid $26.10 toward missionary purposes.

BEREA, KY.

REV. JOHN G. FEE.

The church here is the one church of the place, undenominational, unsectarian. All who here profess faith in the Lord Jesus as their personal Saviour from sin, and are baptized in His name as His true followers, are recognized as in the body, and their fellowship is cherished whilst they maintain Christian character.

The present membership is 171; number added during the past year, 13; average attendance at the Sabbath-school, 192. Four other Sabbath-schools are under the supervision of members of the church; in these there is a total average attendance of 208.

During the past year we erected here a neat plain building as a church house and college chapel. It will seat some 500 people.

We have here, conducted and managed chiefly by members of the church, the most vigorous temperance association in the state, including over 1,600 pledges. Our relations to the churches and people around us are eminently friendly and pleasant. There is to us an open door that no man can shut. To God be the glory.

The church at Union Chapel, Jackson County, has just entered into a new church house; has the aid of two resident elders, and a monthly visit from Bro. Bunting, associate pastor at Berea. The churches in Bracken and Lewis Counties are without a pastor; they sustain a regular prayer meeting and Sunday-school.

The church at Camp Nelson, Jessamine County, is without a regular pastor. The members keep up frequent meetings and a promising Sunday-school. We expect the presence and aid of Rev. J. T. Browne as a pastor to some of these churches. Many useful fields could be occupied if we had support for pastors.

LITTLE ROCK, ARK.

REV. B. F. FOSTER.

Our work here, as you know, is in its very infancy; organized 27th of February, 1881, with 40 communicants. Since

then we have received by recommendation or letter 32 more. Our Sunday-school is in excellent condition, averages 80 scholars, besides teachers, &c. Our greatest need is competent Christian teachers. We have purchased a lot in a very desirable part of the city (corner lot) at $400. Have paid $140 toward it. Have laid the foundation on it for a church. We are now negotiating for lumber, &c., with which to erect the superstructure. Hope to go into it November 1st, and also to lay the corner-stone very soon. Have raised since organized $468 for church purposes. Hope to send one pupil to Fisk next fall. Probably we may send two. Mrs. Foster (the pastor's wife) expects to begin missionary work here next fall. We pride ourselves on being among a benevolent, generous class of Christians. All are hopeful of success. Some certainly will be Congregationalists. Will some Christian philanthropist help us?

GOLIAD, TEXAS.

REV. B. C. CHURCH.

After years of toil and waiting we are made to rejoice in a revival of religion; not the old, with its fanaticism and immoralities. It is no easy task to educate an unlettered people to reject the past and adopt a new and higher form of Christian life; to change a prayerless and violent home into one of song and praise. This is our work.

After a meeting of fifteen days we received five persons into the church on profession of faith, all from the Sunday-school, two of whom are teachers. After a few days' rest we opened a meeting with the church in Helena, that continued eleven days. As a result we received seven members. These, too, were connected with the Sunday-school. In both meetings the interest continued till the close.

Rev. M. Thompson, my associate in work with these two churches, is a brother greatly beloved by all who know him. If he had a few more books, and our churches had one communion service between them, many hearts would rejoice and many thanks would be given to the donors.

PARIS, TEXAS.

REV. J. W. ROBERTS.

We have had no special revival since last summer. Four, however, have been added to the church during the year, two by letter and two by profession. Without any formal organization, I am happy to say that my people are abstainers from intoxicating liquors. There is a temperance society in the city, but I do not espouse its cause, because it is a secret society. Our Sabbath-school is crowded every Lord's day. We are endeavoring to introduce the catechism, and thus far have been quite successful. Our great need is a house of worship. We can scarcely hold services in the old barn we now occupy on account of leakage when it rains and snows. We have recently purchased a very desirable church lot not far from the centre of the city, on which we expect to erect a new church.

Two of my male members are carrying on missionary work in the country with encouraging success. We sustain a neighborhood prayer meeting, which is doing much good. A bright future is before us.

FLATONIA, TEXAS.

REV. T. E. HILLSON.

I have only been in charge of this mission one year. On my arrival I found everything to discourage me. Both white and black people were prejudiced against the work of the Association, but the future, perhaps, will tell better. I have the pleasure of preaching to a congregation most of the time which cannot be comfortably seated in the church building. We have a membership of twenty, which is quite small, but the material for a Congregational

church has not matured in Texas yet. When young men and women possessing the power of the Holy Spirit shall have taught among these people, then Congregational churches will commence to spring up over Texas. Over 45 of our young men and women have joined the temperance union. I have also a benevolent literary society organized, which is making good progress.

CORPUS CHRISTI, TEXAS.

REV. J. W. STRONG.

Our church has been revived and all its services are well attended. The whole church is a temperance society. We are becoming more and more in favor with other churches both white and colored. The hope of our church is in the boys and girls at school. Already two ministers have gone forth from us, one of whom is doing good work for four Baptist churches which he has in charge. The other one also is a great power for good. Our church has been more anxious for the souls of men than for their names upon its list. The attendance at the Sabbath-school is good, made up in part of a large Bible class of elderly people.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Hon. Samuel Cross, Rev. S. H. Willey, D.D. Jacob S. Taber.

DIRECTORS: Rev. George Mooar, D.D., Hon. E. D. Sawyer, Rev. E. P. Baker, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, A. L. Van Blarcon, Esq., George Harris, Esq , and the Secretary ex officio.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

JOTTINGS FROM THE FIELD.

The following cheery item it was my privilege to publish in the *Pacific* of June 20th. I am sure that it will interest the readers of the MISSIONARY:

In connection with our California Chinese mission, thirteen schools were sustained during the month of June. This is one less than were in operation in May, the school at Tucson, Arizona, having been discontinued temporarily. But the number of pupils enrolled was 595—a net gain over the preceding month of 45, and the largest enrollment ever reported. The average attendance was 314—larger by 10 than during the preceding month, and larger than was ever reported before. In the course of this fiscal year, thus far, not less than 1,465 Chinese have been enrolled in these schools, and have thus been reached by Gospel influences. Among the pupils now in the schools, 128 are reported as giving evidence of conversion.

Laborers wanted for God's Harvest.—Christ bids us pray for these. I ask the readers of the MISSIONARY to join us in prayer for more Chinese helpers made fit by the power of God's Spirit for the work that they, they alone, can do. The teacher in one of our more recently established schools writes me as follows: "I find it very hard to get along alone. We sadly need an efficient Chinese helper. The boys are beginning to think and ask so many questions, and each requires so much time for himself, that it is often after ten o'clock P. M. when I get through. Then there are so many Chinese outside that we cannot reach, and who will not come to school; and they need some one to meet with them and talk to them in their own language."

What is true of this school is just as true of all the rest. We have now nine

of these helpers employed. I should like to add four to the list as soon as September 1st. Can I have the means to sustain them? I believe that if the Lord will send forth the men, I will trust Him for the money. But I certainly purpose not to waste the Lord's money sustaining men whom I alone, not He, have called into the field. Unite with us in prayer for the *right* men.

A Helper's Sermon.—Lou Quong is at present our helper in the West School in this city. He is a servant in a Christian family, working at reduced wages in order to get time for missionary work. What he thus loses I make up to him by way of salary. With the other helpers in this city and Oakland, he meets me at our Central Mission House for a review of the week's Bible lessons, and for mutual conference on all matters bearing on our mission. One of the exercises is the presentation by each helper of a sketch of a sermon for criticism and other suggestions from me. The following was submitted yesterday (June 20th) by Lou Quong. I think that the readers of the MISSIONARY have never heard from him before.

The text (assigned to all in common on the preceding Wednesday) was in John xiii. 34, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

"Our Lord has given us a new commandment to learn—that we should love one another. Well, but how many commandments are there? There are ten old commandments which the Lord gave Moses. The old commandments say, 'Thou shall love thy neighbor as thyself.' Why does Jesus give us this new one? Is Christ any better than God? No, they are the same. It is because Jesus saw the people of the world needed more charity. Therefore, Christ gave us this one that we must love one another with brotherly love.

"2. But how can we love one another? Can we love all our brethren without loving God? Or can we love God without loving our brethren? No, we cannot love our brethren without loving God, neither can we love God without loving His people. But we must first love God; then we shall be able to love the brethren. Do not you know what the Bible says, 'we love God because He first loved us.' *Love* is the *greatest word* in the world. We cannot possibly do anything without this word. Love the brethren of God's church as if they were your own brethren. But what is the reason that we should love them as our own brethren? Yes, they are truly our own brethren. Why? Because we are all made of one blood. At the beginning, did not God make a man and a woman, and told them to love one another, and keep His commandments? But at last they broke His commands, so God turned them out of Paradise. Now are they not the father and mother of us all? Of course, they are. This is why we ought to love them that are God's children as well as our own brethren.

"3. But how are we able to love one another? Shall we love them when they love us? That is a very easy way, but this not the way of love at all. Or shall we say, we will love them, but the heart is not willing to do so? Is this the way to love? Or, shall we say by mouth, yes, we will love him truly, but still try to listen to him when he talks, or preaching, or studying, to find fault with him, and go right off and tell some one else instead of telling his fault before him by yourself alone; is this the way to love? Or, he speak something against me; then I do not like to speak to him any more: is that the way to love? Or, to wait, find out all his mistakes and all his faults, and then go find some one who you think best,—who you think love you very much, and who you think can help you any way, and who do always to please you with talk, and who

can scold them better than you, for perhaps they are better person than you, and perhaps they have more respect of men; and your heart is full of envying, and always try to knock him down: is this the way to love one another? Is that your *brother*, that you ought to treat him so? No, my friends, this is not the way to love at all. But we are *truly* to love one another; this is our duty. What Jesus told us to do, we must do it by heart, not by talk, nor by pleasing, neither by any other way. But first knowing that God is always looking down from above, so we must be careful how we love God and our brother. This is what we ought to have;—that is, we must first have our hearts pure, then comes the peaceable, gentle, and easy to be entreated, full of mercy and *good fruits of righteousness, without partiality and without hypocrisy.* Do it by heart. Amen."

I have transcribed it just as it was brought in—the first draft roughly penciled—and the italics are his own. As a work of homiletic art, it is open to criticism certainly; but as an utterance of truth, it may reach the case, and fitly stir the conscience of many an American Christian, as well as of our Chinese believers.

I close with this extract from the report of the teacher of our Barnes School: "The most enjoyable lessons to me are those in the Bible, and I am often surprised at the interest shown, and the questions and answers given. * * * Last night in Sabbath-school one was learning the passage, 'Take heed that ye do not your alms before men,' etc. I asked him if he knew what that meant. He answered, 'When you give away something, or do something kind to any body, don't go talk about it, tell everybody. If you do, God think you too much foolie.' I think I have given his exact words."

WOMAN'S HOME MISSIONARY ASSOCIATION.

Room 20, Congregational House, Beacon St., Boston.

Miss Nathalie Lord, *Secretary.* Miss Abby W. Pearson, *Treasurer.*

MISS WILSON'S WORK AMONG THE REFUGEES IN KANSAS.

Miss Julia Wilson, sent out October last by the W. H. M. A., writes from Baxter Springs, Kansas: The blessing of God has seemed to rest upon our work from the beginning, in opening the way before us and in giving us favor with the people for whom we labor.

Kind friends have sent us generous aid, whereby we have been able to meet our charity work, which although only a small part of the great whole, is nevertheless a very important part, not only because we are thus enabled to relieve want and suffering, but because of the opportunity thereby given to gain a personal influence over individuals. We often have thirty visitors in a day. A few minutes are given to one; often hours of precious time must be given to others, for thus only are their hearts kept with ours. We encourage, aid, advise as circumstances demand. We are with our people in sickness, death and also at their funerals. We have a woman's school four or five times a week; but our Bible school is our corner-stone. We have a large attendance in the adult's room and also in the children's department. They listen with earnestness, and I always feel at the close that the Lord has been with us. This people have been so

accustomed to a mixture of error with the truth, that simple Bible truth is new to them. I will not speak of difficulties that must be met and overcome, only to say that if we did not know we are here in the strength of the Lord, we might as well go home, so strong a hold has sin in its worst and most debasing forms upon these people. "But the people who sat in darkness have seen a great light," and "they that dwelt in the land of the shadow of death, upon them has the light shined." What a privilege to be a light-bearer for the Lord—to hold the fort at any point against the might of Satan! For Jesus signals, "I am coming." Yes, "We'll wave the answer back to Heaven, By thy grace we will."

We would like to give to the readers the diary of Miss. W. for one month, but have only space for the report of two or three days, to show how constantly her head, heart and hands are busy in her work:

1st. Sunday-school book, papers and slate pencil to Mr. B., who came twelve miles. To preacher D., bundle of clothing for himself and family. 2d, sent soap to H. family, who camped under a tree after traveling 200 miles; they were wet, weary and hungry. Again, sent rice to Mrs. G., thread and cloth for children's clothes to Mrs. B., the same to Mrs. L., one of whom walked eight miles, the other twelve, to attend the woman's school; lesson papers, Sunday-school papers and cards to three young people who walked eight miles to reach the mission. Lesson to Mrs. A. in button-hole making, thread for practice, cards to H. children, and lesson to Cora. Supper cooked and given to a family of six tired, hungry people, the most wretched I have seen, also a night's lodging in our church. Coat, shirt and decent grave clothes to B. Land given to three women, two of whom walked eight and the other twelve miles.

The friends who have so generously responded to Miss Wilson's needs will see by this report how she has by their gifts been able to meet the urgent necessities of these poor suffering people. Miss Wilson lives with her helper, who was a pupil at Hampton Institute for a time, in a small cottage "shaded from the intense heat by trees, and furnished with a good well of water, worth more than a gold mine," surrounded by the cottages of her people, and so enabled to bring to bear upon them the influence of a Christian home.

Boxes and barrels sent during the month of July:

From Auxiliary in Plainville, Conn., clothing valued	$25 70
" Highland, Ill., to Miss Wilson, Baxter Springs, Kansas, one box valued	48 70
" Philips Church, South Boston, Ladies' Benevolent Society to Miss Wilson, box valued	55 31
To Home Missionaries at the West, box valued	132 19

Receipts of Woman's Home Missionary Association from June 27 to July 25, 1881:

From auxiliaries	$360 50
" life members	80 00
" donations	165 95
" annual members	4 00
	$610 45

CHILDREN'S PAGE.

PAULPHEMIA'S MA.

"'Oh! who is dat a comin'? Don't you grieve for me.
De Lord don't want you to grieve for me.
'Tis ole Father Gable (Gabriel)," etc., etc.

Over and over again sounded the weird melody, mingling with the strains of martial music that floated from the barracks opposite. Paulphemia seemed to appreciate better her own melody, with its accompaniment of heels knocking against the gate-post on which she sat, than the patriotic "Rally round the flag, boys," of the musicians.

It was after the war and Paulphemia was free. Surely, she knew all this, for hadn't her pa fallen in battle, bravely fighting? and hadn't she fled with her dear widowed missus and little missuses in as great terror as they when the Union army entered the city? For she loved this mistress, and was only dimly sure that freedom was to be such a glorious thing. Surely no one knew better than Paulphemia that she was free, and yet where was the use in singing all day, "I'se free, thank de Lord," or of falling on her knees periodically to shout and praise God, as "*maw*" did?

I have said that she seemed to appreciate better her own doleful melody than the martial music; in reality, though, her song was a kind of "Get thee behind me, Satan," to the tempter urging her to run over to the barracks.

Indeed Paulphemia's cup was one of mingled joy and pain, and therein, although as black as ebony, she was akin to us. True, she was free; that meant she had no more *toting* of missus' babies. But when she lived with missus, she didn't have to live with ma; and Paulphemia would have told you, "this ma ain't my ma, 'cause my own dear ma done died," and this ma had decreed that the child should not run loose hither and you, and especially should not go over to the fort and barracks. Paulphemia almost envied the little dwarf, her neighbor, poor little Joe Morgan, whose body and limbs were so distorted and mixed up that he could scratch his ear or his little woolly head with his toes. For the amusement this accomplishment afforded the soldiers, he was welcome at any time, and in this way picked up many a penny.

"Paulphemie," shouted an imperative voice, "I'se a gwine ter whip you, chile, if you darst go over to them quarters!" The old woman, with her threat and her stick for enforcing it, appeared most opportunely in the cabin door, for the child had slid from the gate-post and in another second would have rallied round the flag; but with a face expressive of innocence itself, she responded, "I'se jis a comin', maw!" This meekness deceived the old woman and she changed her menacing tones. "Honey," she said, "your *pore* ma's done died, an' nebber lived to see us free! Say, honey, reckon you'd like for to be a lady like ole missus?" "Dunno," answered Paulphemia, for "Yankee Doodle" was just then driving her almost wild. "Say, honey, reckon you'd like for to go to the big paid school?"

At this the child opened wider her big eyes, for next to the barracks in point of mystery was the large school into which she had longed to penetrate. "You get learning, chile, an' get religion, an' sure 'nough you'se a lady like ole missus." This was what the old woman told Paulphemia then, and afterward put her to school.

Years came and went as years will do, some three or four or five; and after a time the blue-coats vanished from the city, martial music was no more heard, and the forts crowning the

beautiful hills and all the barracks about them became deserted and silent. Still the school in the hospital buildings continued and increased in prosperity, and still the years rolled on, fourteen of them, and even the hospital buildings became deserted, for the Freedmen's school had long since outgrown its quarters, and from one of the beautiful hills it proudly and peacefully looks down upon the city, that proudly and in peace gazes up to it.

On a day when the Southern sunshine was brightest, one of the professors, on his way to the University, was stopped by an aged colored woman, bowed over on a walking-stick, and hobbling to meet him. "Howdy," said she, "is you de teacher up yonder?" and she pointed to the stately hall. "Yes, auntie," he replied with a smile. "Can I do anything for you?" "Reckon you don't 'member Paulphemie Watkins?"—and as she spoke the name, her voice grew even more tremulous.

The professor regretfully said he did not recall her. "I 'spects you doesn't," added the old auntie. "Well, down yonder, sah, when dis yere school was a baby, you know, down yonder in de guv'ment buildings, my Paulphemie went to your paid school; she got religion thar, and—and (wiping slowly her eyes) she done got de *choleray* and done died, nigh on ter fourteen year ago now, sah. Praise de Lord! she got religion, and she gone home ter glory!" And then the poor old thing, after placing her walking-stick so that she could safely lean on it and have her hands free, removed from her bosom a handkerchief, and with trembling fingers untied a knot in one corner; then she placed in the professor's hand, counting them out one by one, six silver dollars. "For my Paulphemie's larnin', sah. I couldn't pay it sooner, sah; but, sure 'nough, its done laid like a stone right here all dese yere years," she said, putting her hand on her heart. "I prayed de Lord an' I said, O! good Lord, don't lemme come home to glory till I done paid for Paulphemie's larnin'! It's a pretty day, sah; I lives a right smart o' way yonder, an' my ole feet don't go fast, so good evening."* With those words she would have gone. The professor's eyes were moist, and he had hardly spoken, so strange had been the scene, but now he followed her, begging her gently to keep the money. With pride and almost anger she refused, and after learning where her home was, he was obliged to let her go, contenting himself with a plan to fully make up to her in some way the sum she had left in his hands.

Walking slowly and thoughtfully toward the University, he seemed to hear not "the still, sad music of humanity;" for how could he dare to *pity* a soul so noble? But an angel's plaudit spoke for her, "She hath done what she could."

* This incident of the aged colored woman's honesty is true, and occurred during the past winter.

RECEIPTS FOR JULY, 1881.

MAINE, $171.23.

Bath. Central Ch. and Soc. $15 00
Portland. State St. Ch. 150 00
South Paris. Cong. Ch. 6 23

NEW HAMPSHIRE, $293.23.

Centre Harbor. Cong. Ch. and Soc. 17 00
Concord. South Cong. Ch. and Soc., $100.57, to const. MRS. SARA H. HARRINGTON, L. M.; Miss A. J. H. and Others, $2; "A Friend," $1. ..... 103 57
Fitzwilliam. MRS. LOUISA HILL, to const. herself L. M. 30 00
Henniker. Cong. Ch. and Soc. 25 00
Hollis. Cong. Ch. 5 20
Keene. First Cong. Sab. Sch. 39 00
Milford. Cong. Ch. ($10 of wh. bal. to const. ANDREW J. HUTCHINSON, L. M.) 18 75
Nashua. First Cong. Ch. and Soc. 20 27
New Ipswich. Cong. Ch. 12 44
Pembroke. "A. T." 5 00
Short Falls. I. W. Chandler. 2 00
Webster. Cong. Ch. and Soc. 15 00

VERMONT, $1,181.45.

Brownington & Barton Landing. Cong. Ch. and Soc. 20 83
Johnson. Cong. Ch. and Soc. 10 00
Middlebury. Cong. Ch. and Soc. 44 72
Saint Albans. A. O. Brainerd. 25 00
Sheldon. Cong. Ch. 5 00
Shoreham. Cong. Ch. and Soc. (ad'l). 51
Springfield. A. Woolson. 200 00
West Brattleborough. Cong. Ch. and Soc., $9.88; Mrs. Fannie C. Gaines, $5. ..... 14 88
West Dover. Cong. Ch. and Soc. 3 00
Wilmington. Cong. Ch. and Soc. 5 26
Windsor. Cong. Ch. and Soc., to const. MRS. LYDIA WHEELER, and DEA. C. D. HAZEN, L. M's. 52 25

381 45

LEGACY.

Springfield. Estate of Dea. Charles Haywood, by Geo. P. Haywood, Ex. 800 00

1,181 45

MASSACHUSETTS, $8,237.48.

Amesbury. Mrs. A. L. Bayley, to const. REV. W. F. SLOCUM, L. M. 30 00
Amherst. First Cong. Ch., $25; South Cong. Ch. and Soc., $6. ..... 31 00
Andover. Free Cong. Ch. and Soc., $93.41, to const. REBECCA J. POOR, AGNES DEAR and MARY RICHARDSON, L. M's; Chapel Ch. and Soc. (ad'l) $20 ..... 113 41
Arlington. Cong. Ch. and Soc. 35 00
Belchertown. Cong. Ch. and Soc. 27 00
Boston. Highland Cong. Ch. and Society, $37.50; Rev. Photius Fisk, $10; Mrs. M. L., 50c.; Mrs. J. L. T., 50c.; J. T. J., 51c. 49 01
Boston Highlands. Eliot Cong. Ch. 80 49
Brookline. Harvard Cong. Ch. 112 91
Cambridgeport. Ladies' Sewing Circle of Pilgrim Ch., Box of C.
Campello. "A Friend" 50 00
Chelsea. First Cong. Ch. and Soc., $38.38; Mrs. A. E. P., 50c. 38 88
Concord. Ellen T. Emerson. 10 00
Curtisville. Cong. Ch. and Soc. 16 00
Douglas. "A Friend" 1 00
Easthampton. First Ch. Sab. Sch. 23 17
Fairhaven. First Cong. Ch. and Soc. 10 00
Greenfield. First Cong. Ch. and Soc. 12 75
Lawrence. South Cong. Ch. and Soc. 16 00
Littleton. "A Friend" 50 00
Marblehead. Hon. J. J. H. Gregory, *for Buildings at Wilmington, N. C.* 1,500 00
Marlborough. Union Ch. and Soc. 57 00
Marshfield. First Cong. Ch. and Soc. $57 43
Medway. Village Ch. and Soc. 85 06
Medway. Mrs. Fisher, *for Straight U.* 5 00
Middleton. Cong. Ch. and Soc. 12 00
Millbury. First Cong. Ch. and Soc. 54 25
Natick. First Cong. Ch. and Soc. 50 00
New Bedford. First Cong. Ch. and Soc. 35 00
Newburyport. Miss L. B. Goodrich. 4 00
Newton. Eliot Cong. Ch. and Soc. 1 0 00
Newton Centre. First Cong. Ch. and Soc., $46.45; S. A. E., 50c. 46 95
Northampton. "A Friend" 150 00
Northfield. Miss M. E. Hilliard. 5 00
North Somerville. "A Friend," $1; "A Friend," $1. ..... 2 00
Orleans. Cong. Ch. and Soc. 2 00
Pittsfield. South Con. Ch. and Soc. 44 05
Salem. South Church and Soc., $73.22; "Friend," $5. ..... 78 22
Sandwich. Cong. Ch. and Soc. 53 25
South Dennis. Cong. Ch. and Soc. 12 04
Sudbury. Ladies' Miss. Soc, Bbl. of C., val. $29, and $3 *for freight, for Tillotson C. & N. Inst.* 3 00
Taunton. Ladies of Winslow Ch., *for furnishing a room, Stone Hall, Talladega C.* 50 00
Templeton. Trin. Cong. Ch. and Soc., $24.84; S. N. W., $1. ..... 25 84
Townsend. Cong. Ch., by Dea. W. Haynes. 5 00
Wakefield. Cong. Ch. and Soc. 61 23
Watertown. Phillips Cong. Ch. and Soc. 100 00
West Roxbury. S. D. Smith., ... 100 00
West Worthington. Mrs. Arunah Bartlett. 5 00
Williamsburgh, Cong. Ch. and Soc. 60 00
Williamstown. First Cong. Ch. 17 20
Wilmington. J. Skilton 10 00
Wilmington. Rev. D. T. Noyes, Bbl. of C. *for Refugees.*
Woburn. "Friends." 1 00
Worcester. Central Ch. and Soc., $169.24; Union Ch. and Soc., $140.10; Salem St. Cong. Ch., $6. ..... 315 34
——— "A Friend" 2 50

3,875.98

LEGACIES.

Worcester. Estate of I. Washburn, by P. C. Bacon, Adm. 3,361 50
Boston. Estate of Hon. Stephen N. Stockwell, by Geo. W. Merritt and W. W. Clapp, Executors. 1,000 00

8,237 48

RHODE ISLAND, $1,035.00.

Bristol. Mrs. M. De W. Rogers and Miss Charlotte De Wolf, *for Fisk U.* 1,000 00
Little Compton. United Cong. Ch. and Soc. 21 00
Little Compton. Cong. Sab. Sch., *for rebuilding, Tougaloo U.* 14 00

CONNECTICUT, $2,387.92.

Barkhamsted. Rev. J. B. Clarke. 2 00
Berlin. Second Cong. Ch., $22; Miss C. R. C., $1. ..... 23 00
Canaan. "The Children" 5 00
Collinsville. "A Friend" 2 00
Columbia. Cong. Ch. and Soc. 21 85
Danielsonville. J. C. B. 50
Danielsonville. Westfield Cong. Ch. and Soc. ($50 of which for furnishing a room in Stone Hall, Straight U.), to const. EDWIN A. PECKHAM, MISS ELLEN WILLIAMS and LORENZO LILLIBRIDGE, L. M's. 100 00
East Canaan. Cong. Ch. 20 84
East Haddam. First Cong. Ch. and Soc. 71 75
Ellsworth. Cong. Ch. and Soc. 18 74
Enfield. First Cong. Sab. Sch. 15 00
Farmington. Cong. Ch. 45 83
Gilead. Mr. and Mrs. Geo. H. Lord. 10 00

Guilford. First Cong. Ch..... $23 00
Hadlyme. "L."..... 2 00
Hartford. Centre Ch., $789; Asylum Hill Cong. Ch., $188.21..... 977 21
Hebron. First Cong. Ch..... 15 00
Higganum. Cong. Ch., to const. R. J. GLADWIN, L. M..... 44 00
Hockanum. South Cong. Ch., $9.63; Mrs. E. M. Roberts, $5; Mrs. S. W. and Miss M. B., 50c. ea..... 15 63
Ledyard. Sab. Sch., by Edward Cook Treas. 10 00
Meriden. Third Cong. Ch..... 22 75
Middlebury. Cong. Ch..... 29 50
Middletown. South Cong. Ch. and Soc..... 39 55
New Fairfield. First Cong. Ch..... 11 51
North Guilford. S. R. Fowler..... 6 00
North Haven. Cong. Ch., to const. GEO. H. COOPER and CULLEN B. FOOTE, L. M's..... 72 53
Putnam. Sab. Sch., of Second Cong. Ch., *for ed. of an Indian boy, Hampton N. and A. Inst*..... 30 00
Putnam. "A Friend"..... 17 50
Redding. Cong. Ch..... 15 69
Rockville. Rev. S. B. F..... 51
Salisbury. Cong. Ch..... 61 68
Stamford. Cong. Ch..... 111 00
Simsbury. Cong. Ch. and Soc..... 37 35
South Killingly. Rev. Wm. H. Beard..... 5 00
Stratford. Asa S. Curtis..... 2 00
Woodbury. Mrs. C. P. Churchill, *for Indian M*..... 2 00

1,887 92

LEGACY.

New London. "Trust Estate of Henry P. Haven"..... 500 00

2,387 92

NEW YORK, $1,540.32.

Binghamton. Chas. A. Beach..... 25 00
Brentwood. E. F. Richardson..... 15 00
Brooklyn. Central Cong. Ch. Sab. Sch., Geo. A. Bell, Supt., *for Missionaries at Ladies Island, S. C., and Fernandina, Fla*..... 125 00
Ithaca. Mrs. Lucy Thurber..... 5 00
Jamestown. Sab. Sch. and Cong. Ch., *for school, Athens, Ala*..... 12 50
Marilla. "A Friend"..... 1 00
New York. S. T. Gordon, $200; N. Y. Colored Mission Sab. Sch., 130 West 30th St., $3.15..... 203 15
Oswego. Cong. Ch..... 65 90
Poughkeepsie. First Reformed Ch., $29.52; First Cong. Ch., $12..... 41 52
Sing Sing. "Friends"..... 5 00
Spencerport. Sab. Sch. of First Cong. Ch... 17 25
Walton. "A Friend," *for Steamer "John Brown," Mendi M*..... 10 00
West Camden. Miss N. Curtiss, $1.25; P. S. S., 75c..... 2 00
West Groton. Cong. Ch..... 12 00

540 32

LEGACY.

Nineveh. Estate of Col. Reuben Lovejoy, by Mrs. Mary B. Lovejoy, Executrix.....1,000 00

1,540 32

NEW JERSEY, $10.70.

Newark. "A Friend"..... 70
Troy. Mrs. Jane Ford..... 10 00

PENNSYLVANIA, $15.00.

Prentiss Vale. Rev. M. W. Strickland..... 5 00
West Alexander. ——..... 10 00

OHIO, $336.99.

Andover. Cong. Ch..... 4 00
Clarksfield. W. A. A..... 1 00
Cleveland. Euclid Ave. Cong. Ch., $42.37, ($30 of which to const. J. W. ELLSWORTH, L. M.); R. B. Johns, $2.50..... 44 87
Cuyahoga Falls. Cong. Ch. and Soc..... 18 15
Freedom. Cong. Ch., by Rev. Geo. Thompson..... $8 00
Garrettsville. Cong. Ch..... 13 00
Hudson. Hiram Thompson..... 5 00
Lodi. Cong. Ch..... 20 00
Madison. Mrs. James Dayton, Bbl. of Papers and $2.30 *for freight, for Macon, Ga*..... 2 30
Oberlin. Second Cong. Ch., $17.46; W. G. B., 50c..... 17 96
Oberlin. Rev. Geo. Thompson, *for Mendi M*. 5 00
Oberlin. Sab Sch. in Farrer Neighborhood. 2 00
Painesville. First Cong. Ch..... 39 24
Randolph. W. J. Dickinson..... 10 00
Ravenna. Cong. Ch..... 41 18
Savannah. James Lawson..... 5 00
Sharon Centre. Mrs. L. A. J. and Mrs. E. R., 50c. ea..... 1 00
Springfield. First Cong. Ch..... 4 76
Strongsville. Lyman H. Freeman, *for furnishing a room, Strieby Hall, Tougaloo U., and bal. to const.* CLARA M. HOWARD, L. M..... 5 00
Tallmadge. Cong. Ch. and Soc..... 41 60
Tallmadge. Cong. Sab. Sch., *for S. S. work, Mobile, Ala*..... 25 47
West Andover. Cong. Ch..... 22 46

INDIANA, $100.00.

Michigan City. First Cong. Ch..... 100 00

ILLINOIS, $1,004.09.

Aurora. Mrs. Philena Johnson..... 10 00
Bondville. "A Friend"..... 5 00
Bunker Hill. Cong. Ch..... 15 00
Canton. First Cong. Ch..... 28 00
Chesterfield. Mrs. T. Dowland..... 5 00
Byron. Mrs. T. H. Read, $10; Cong. Ch., $8.53..... 18 53
Chicago. Union Park Cong. Ch., $350.40; South Cong. Ch., $33.30; New England Cong. Ch. (Mon. Con.), $12; M. A., $1..... 396 70
Chicago. Ladies' Aid Soc. of Plymouth Cong. Ch., $50; Woman's Miss. Soc. of South Cong.Ch., $8.75; Mrs. M. W. Mabbs, $5, *for Lady Missionary, Mobile, Ala*..... 63 75
Downer's Grove. Cong. Ch..... 5 00
Earlville. Cong. Ch. ($30 of which to const. MISS TILLIE HART, L. M.)..... 41 50
Elgin. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 50 00
Elmhurst. Seth Wadhams..... 25 00
Elmwood. Cong. Ch..... 42 65
Galena. Mrs. Anne Bean..... 2 00
Galesburg. Mrs. E. T. Parker, $30; Ladies' Miss. Soc. of First Cong. Ch., $10..... 40 00
Hutsonville. C. V. NEWTON, to const. himself, L. M..... 30 00
Jacksonville. Cong. Sab. Sch., *for rebuilding, Tougaloo, Miss*..... 10 00
Lamoille. Ladies of Cong. Soc., *for Lady Missionary, Savannah, Ga*..... 20 00
Loda. Cong. Ch. (Decoration Day offering).. 13 34
Lyonsville. Cong. Ch..... 16 89
Malden. Cong. Ch..... 10 25
Maple Park. J. G. Snow..... 5 00
Millburn. Cong. Ch..... 23 75
Moline. Miss Etta M. Pitts..... 10 00
Northampton. R. W. Gilliam..... 5 00
Oak Park. Mrs. Lyman G. Holley..... 5 00
Port Byron. Ladies' Miss. Soc..... 5 00
Sycamore. Cong. Ch., $77.03; Henry Wood, $10..... 87 03
Wayne. Cong. Ch..... 9 20
Wilmette. Mrs. A. T. S..... 50
Woodburn Children's Nickel Mite Soc., by Eula E. Carson, Treas..... 5 60

MICHIGAN, $213.62.

Delhi. Norman Dwight..... 10 00
Grand Rapids. First Cong. Sab. Sch., *for Woodville, Ga*..... 30 00
Greenville. Mrs. E. Middleton..... 2 00
Hudson. Cong. Ch..... 21 54
Kensington. John Thompson..... 2 00
Litchfield. Woman's Miss. Soc..... 12 00
Port Huron. First Cong Ch..... 43 80
Romeo. "A Friend," $20, *for Indian M.;*

and $20, *for Tillottson C. and N. Inst.*, and to const. CHARLES FAIRFIELD, L. M. $40 00
Saint Clair. Cong. Ch.... 12 28
Somerset. Cong. Ch.... 20 00
Unadilla. Mrs. Agnes D. Bird.... 2 00
Wayne. Cong. Ch.... 16 00
White Lake. John Garner.... 2 00

IOWA, $510.89.

Anamosa. Cong. Ch., $3.50, and Sab. Sch., $3.95.... 7 45
Belle Plaine. J. P. Henry, $5; Mrs. C. M. Henry, $5; Freddie and Josie Henry, 50c. ea.... 11 00
Cincinnati. Wm. T. Reynolds.... 5 00
Cresco. Cong. Ch.... 6 50
Davenport. Rev. J. A. Reed, *for Stone Hall, Talladega C.*.... 10 00
Davenport. Rev. J. G. Merrill, *for President's House, Talladega, Ala.*.... 50 00
Des Moines. Cong. Ch. (of which $100 from Hon. Saml. Merrill).... 173 28
Dunlap. W. S. Preston, *for furnishing a room in Stone Hall, Talladega C.*.... 35 00
Grinnell Cong. Ch. and Soc.... 39 26
Humboldt. Mrs. L. K. Lorbeer, $2; Mrs. L. A. W., $1.... 3 00
Le Grand. L. M. Craig, *for Tougaloo U.*.... 12 00
Lyons. First Cong. Ch.... 24 00
Monterey. Cong. S. S. Class, *for Chinese M.*.... 50
Muscatine. Cong. Ch.... 42 85
Muscatine. Capt. W. A. Clark, *for Stone Hall, Talladega C.*.... 5 00
Osage. General Association of Iowa.... 10 00
Osage. Woman's Missionary Soc., $4.50 *for Student Aid, Fisk U.*, and $4 *for Lady Missionary, New Orleans, La.*.... 8 50
Tabor. Cong. Ch.... 63 00
Wayne. Cong. Sab. Sch.... 4 55

MISSOURI, $23.35.

Holden. "Mrs. S. E. H.", *for ed. of Indians, Hampton N. and A. Inst.*.... 2 00
Stewartsville. Cong. Ch.... 13 58
Webster Groves. Cong. Ch.... 7 77

WISCONSIN, $213.41.

Bloomington. Cong. Ch.... 4 50
Brandon. "Busy Bees," *for Student Aid, Tougaloo U.*.... 11 18
Eau Claire. Cong. Sab. Sch.... 5 00
Geneva. Woman's Miss. Soc., *for Lady Missionary, Talladega, Ala.*.... 10 00
Geneva Lake. Presb. Ch.... 36 57
Highland. Cong. Ch.... 15 00
La Crosse. Boy's prayer meeting, Cong. Ch.... 11 00
Menominee. Cong. Sab. Sch.... 9 00
Milton. Woman's Miss. Soc., *for Lady Missionary, Talladega, Ala.*.... 2 50
Milwaukee. Spring St. Cong. Ch. Miss. Soc., *for Lady Missionary, Talladega, Ala.*.... 10 00
Monroe. "Our Family Missionary Box,".... 4 75
New Richmond. First Cong. Ch.... 16 98
Waupun. Cong. Ch. and Soc. (of which $5 *for Chinese M.*, and $5 *for Indian M.*) $57.63; Cong. Sab. Sch., $15.... 72 63
West Salem. Mrs. Mary L. Clark, Box of Books and Papers, and $2.30 *for freight, for Macon, Ga.*.... 2 30
White Water. Woman's Miss. Soc., *for Lady Missionary, Talladega, Ala.*.... 2 00

KANSAS, $5.25.

Meriden. L. A.... 25
Topeka. Justin Hillyer.... 5 00

MINNESOTA, $107.34.

Austin. Cong. Ch.... 21 64
Elk River. Cong. Ch.... 3 68
Faribault. Cong. Ch.... 25 18
Glyndon. Mrs. S. N. Millard.... 3 66
Hutchinson. Cong. Ch.... 2 00
Minneapolis. Plymouth Cong. Ch., $30.20; "Cash," $1.... 31 20
Plainview. Woman's Cent. Soc.... 7 50
Red Wing. Mrs. J. B. N.... 50
Saint Charles. Cong. Ch.... $6 98
Saint Peter. Mrs. Jane A. Treadwell.... 5 00

NEBRASKA, $11.13.

Crete. Cong. Ch. (of which $6.34 *for Cal. Chinese M.*).... 10 13
Red Cloud. Cong. Ch.... 1 00

DAKOTA TERRITORY, 50c.

Bon Homme. Rev. D. B. N.... 50

WASHINGTON TERRITORY, $18.75.

New Tacoma. Mrs. E. T.... 1 00
Skokomish. Cong. Mission Ch., *for Indian M.*.... 17 75

NORTH CAROLINA, $5.00.

Wilmington. Cong. Ch.... 5 00

SOUTH CAROLINA, $219.75.

Charleston. Avery Inst., Tuition.... 219 75

TENNESSEE, $2.71.

Chattanooga. Cong. Sab. Sch.... 1 71
Nashville. E. P. G.... 1 00

GEORGIA, $136.35.

Atlanta. Atlanta U., Tuition, $37.50; Rent, $6.00.... 43 50
Atlanta. Students and Teachers of Atlanta University, *for Cal. Chinese M.*.... 85 00
Macon. Cong. Ch., $5; Lewis High School, Tuition, 85c.... 5 85
Woodville. Rev. J. H. H. Sengstacke, *for Church building*.... 2 00

ALABAMA, $39.11.

Marion. Cong. Ch.... 3 00
Selma. First Cong. Ch., $7.25; Woman's Miss. Soc. of First Cong. Ch., $10.... 17 25
Talladega. Talladega C., Tuition.... 17 86
Tuskegee. "Friends," by Mrs. M., *for Strieby Hall, Tougaloo U.*.... 1 00

MISSISSIPPI, $2,022.95.

Tougaloo. Tougaloo U., Tuition.... 22 95
Tougaloo. State Appropriation.... 2,000 00

TEXAS, $2.30.

Corpus Christi. First Cong. Ch.... 2 30

INCOME FUND, $1,266.78.

Avery Fund.... 711 43
Graves Library Fund.... 150 00
Theological Endowment Fund.... 404 35

Total.... $1,112 61
Total from Oct. 1st to July 31st.... $190,824 71

FOR TILLOTSON COLLEGIATE AND NORMAL INSTITUTE, AUSTIN, TEXAS.

Goshen, Conn. Cong. Sab. Sch., *for furnishing a room*.... $25 00
Previously acknowledged from Oct. 1st to June 30th.... 4,949 71

Total.... $4,974 71

FOR MISSIONS IN AFRICA.

Rehoboth, Mass. "A young brother in Cong. Ch."... $5 00
Previously acknowledged from Oct. 1st to June 30th.... 26,284 00

Total.... $26,289 00

ENDOWMENT FUND.

Buda, Ill. By Mrs. A. M. Haley, in memory of Samuel Gordon Haley, for two Haley Scholarships in Fisk U.... $2,000

H. W. HUBBARD, *Treas.*,
56 Reade St., N.

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and ducational operations, and diffuse a knowledge of the Holy Scriptures in our own and ther countries which are destitute of them, or which present open and urgent fields of ffort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus hrist, who is not a slaveholder, or in the practice of other immoralities, and who conributes to the funds, may become a member of the Society; and by the payment of irty dollars, a life member; provided that children and others who have not professed heir faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or ovember, for the election of officers and the transaction of other business, at such time nd place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of he Society at the time of such meeting, and of delegates from churches, local missionary ocieties, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording ecretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Comittee of not less than twelve, of which the Corresponding Secretaries shall be advisory, nd the Treasurer ex officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of unds; the appointing, counseling, sustaining and dismissing (for just and sufficient reaons) missionaries and agents; the selection of missionary fields; and, in general, the transction of all such business as usually appertains to the executive committees of missionary nd other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction ver the missionaries; and its doings to be subject always to the revision of the annual eeting, which shall, by a reference mutually chosen, always entertain the complaints f any aggrieved agent or missionary; and the decision of such reference shall be final. The Executive Committee shall have authority to fill all vacancies occurring among the fficers between the regular annual meetings; to apply, if they see fit, to any State egislature for acts of incorporation; to fix the compensation, where any is given, of l officers, agents, missionaries, or others in the employment of the Society; to make rovision, if any, for disabled missionaries, and for the widows and children of such as re deceased; and to call, in all parts of the country, at their discretion, special and eneral conventions of the friends of missions, with a view to the diffusion of the misionary spirit, and the general and vigorous promotion of the missionary work. Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and misonaries, and in selecting fields of labor and conducting the missionary work, will enеavor particularly to discountenance slavery, by refusing to receive the known fruits of nrequited labor, or to welcome to its employment those who hold their fellow-beings s slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of his society, and wishing to appoint and sustain missionaries of their own, shall be entled to do so through the agency of the Executive Committee, on terms mutually greed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence f two-thirds of the members present at a regular annual meeting; nor unless the proosed amendment has been submitted to a previous meeting, or to the Executive ommittee in season to be published by them (as it shall be their duty to do, if so ubmitted) in the regular official notifications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, e only Saviour of the world; the necessity of regeneration by the Holy Spirit; repentance, faith and ly obedience in order to salvation; the immortality of the soul; and the retributions of the judgent in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America, and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy toward the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Virginia, 1; North Carolina, 6; South Carolina, 2; Georgia, 13; Kentucky, 6; Tennessee, 4; Alabama, 14; Louisiana, 17; Mississippi, 4; Texas, 6. *Africa*, 2. *Among the Indians*, 1. Total, 76.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas—8. *Graded or Normal Schools:* at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn.—12. *Other Schools*, 31. Total, 51.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 284; among the Chinese, 22; among the Indians, 11; in Africa, 13. Total, 330. STUDENTS—In Theology, 102; Law, 23; in College Course, 75; in other studies, 7,852. Total, 8,052. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office as below:

NEW YORK....H. W. Hubbard, Esq., Treasurer, 56 Reade Street.
BOSTON.....Rev. C. L. Woodworth, Dis't Sec., Room 21 Congregational House.
CHICAGO.....Rev. Jas. Powell, Dis't Sec., 112 West Washington Street.

MAGAZINE.

This Magazine will be sent gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all Clergymen who take up collections for the Association; to Superintendents of Sabbath-schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars, in trust, to pay the same in —— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses (in some States three are required, in other States only two), who should write against their names their places of residence (if in cities, their street and number). The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said (A. B.) as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made at least two months before the death of the testator.